

Short questions  
and answares, con-  
taining the Summe of  
*Christian Religion.*

*Dent. 6. 6.*

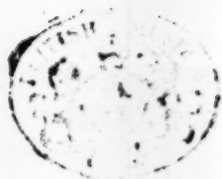
6. These wordes, which I com-  
maund thee this day, shalbe in  
thy heart:

7. And thou shalt rehearse  
them continually vnto thy chil-  
dren, and shalt talke of them,  
when thou tariest in thy house,  
and as thou walkest by the way,  
and when thou lyeest downe,  
and when thou risest vp.

Imprinted at London at the  
*three cranes in the Wintree, by*  
*Thomas Dawson.*

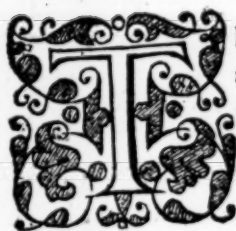
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3 Catechism.



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To Christian Parents and  
godly houlholders, grace and  
*mercie in Christ.*



He blessing of God pow-  
red vpō this Realme, in so  
great abundance, as the  
preaching of the Gospel,  
peace, prosperitie and  
wealth, vnder the rule &  
gouernment of our mercifull Queene, causeth  
me in thanksgiuing to ioy. But the contempt &  
abuse of these blessings mingleth my ioy with  
greife, and causeth Gods children for sor-  
rowe to mourne and lament. And this  
greiuing of Gods spirite in his children, shall  
Fathers of Children, and Maisters of houl-  
holdes (though many others doe grei-  
uously offende) especially aunswere for before  
God. The great blessinges sent of God, the  
lawes made by the Prince, the word preached  
by the Ministers take small effecte, and bringe  
foorth litle fruite: because Parents and Mai-  
sters shew such examples of loose libertie in  
themselues, and throwe the raynes of licenti-  
ousnesse into the neckes of others. They re-  
member not the honorable calling, whiche  
they haue of the Lorde, that he hath placed

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them, as it were in his owne roome, and giueth them his owne names, that they might gouerne, teach, and direct others, to honour and serue him, vpon whom their preheminance doeth wholly depende. But (alas) they doe not their dutie in gouerninge, they apply not themselues in teaching them that are committed to their charge: and therefore youth not gouerned nor taught, not praying at home, can not pray, nor learne in the congregation. But as the deuises of men are ready to finde excuses: so seeke they vp figge leaues in this, to couer their shame. First they will say, We giue them meate and money for their worke: what should we doe more? So doe you bestowe vpon your beasts, in buying and feeding them: but your seruants are more precious in the eye of the Lord: and you are charged in the fourth commaundement to see that they serue God. Some say, they send them to the Church on the Sabboth, and so answere that charge. But the Lorde commaundeth you your selues also to rehearse his lawes to your children and housholdes *Deut. 6. 7.* If they plead ignorance, it wilbe but a weake answere to the Lord. Some say, they are ashamed to teach and praye with their housholdes: I say, because it is good, they are  
ashamed



*and godly Householders.*

ashamed, else, euery thing they are ready to performe with brasen browes in open places. Some saye, it is hypocrysie to perfourme their dutie: Let such pray for new hearts, for if theirowne consciences condemne them of hypocritie: God is greater then theirowne consciences. Some saye it will let and hinder theirowne seruantes from worke, as *Pharaoh* objected to *Moses*. *Exod. 5. 4.* But our sauour answereth such in his answer to *Martha*. *Luke 10. 41.* (This I speake not to nurse any idleness: for such shoulde not eate. 2. *Thef. 3. 10.*) Some saye they shall bee scorned by worldlings: If ye seeke to please men, you are not the seruantes of Christ. *Galat. 1. 10.* Yet this was Christes portion, & they are but faynt souldiers that flee for a worde, for we must buckle with the Diuell hande to hande: who will not leaue vs till death, except by Apostasie we yelde him both bodyes and soules. Some doe saye, that they can not bring the vnlearned in letters to this knowledge: but they doe not remember, that God giueth knowledge of his mysteries, euen to the simple that feare him, *Psalme. 25. 14.* And in foure monethes space, I haue seene these principles and answers, learned by Gentlemen, Yeomen, Horsescopers, Sheep-

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heardes, Carters, Milkemaydes, Kitchins  
boyes, & allin that houshold (where these or-  
ders were obserued) excepte three or foure,  
whose capacitie was but meane and simple, and  
yet the simplest went not without some pro-  
fite. Some saye, youth are so stubborne, that  
they will abide no such orders: I say, better is  
the roome of such than their companye. For  
if admonitions appointed by the Lorde, win  
them not, auoyde them: and so shalt thou  
auoyde the infecting of the rest of thy hous-  
holde by them, so shalt thou make others to  
feare, so shalt thou by making them ashamed  
of their finnes, driue them to repentance,  
and principally thou shalt auoide Gods iudg-  
ment against thee and thy houshold, If thou  
knowest that thou keepest an ignorant and su-  
perstitious papist, a blasphemous swearer, a  
disobedient subiect to God, Prince and ruler,  
allicentious and loose liuer, which giueth his  
body to fighting, whoring, and stealing: and  
his tongue to quarelling, filthy talking, and  
lying, and thou seeke not to reforme him by  
the order of GOD: dost thou not make thy  
house his stewes, and thy selfe his baude? Re-  
moue such, least God remoue thee. Is it writtē  
in vaine, that the plague shall neuer goe from  
the house, wher the swearer is? & that it shalbe

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full of plagues? Will not the Lorde performe that, which he hath spoken by the prophete Zachari, 5. 5. That there shall remaine a plague in such houses, to consume them with the timber and stones thereof? I would they would consider, what G O D said to Eli in the like case: thou honourest thy children aboue me, therefore I will cut them & thee off. The comfort hee had of his youthes in the ende, was this: the arke (the witnesse of the Lords presence) was losse, thirtie thousand of the people slayne, his two sonnes killed: this lined hee to heare, and so in sorrowe he fell backward and brake his necke: then his daughter in lawe fell in trauel, and in trauell died: the remnant of his house were gladde to crouch and begge for a small peece of siluer, and a morrell of breade. If our Englishmen could beholde these plagues, the remoouing of Religion to a people that shall bring forth fruite of it, the taking awaye of our Queene, the wayling of their wiues, the murdering of their children, and the cutting of their owne throates by straungers, they would looke better about them. O Fathers of children and householdes, if you would before hande arraygne your selues before Gods iudgment seate, and there finde your selues indited

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ready to bee condemned, for sending your posteritie to begge at straungers doores: for spoyling your children of their liues: this realme, of religion, Queene, and peace: & that you should see there your children, wiues, Countrey, Church of GOD, and Queene accusing you for murderers, and traytours: what will you answere? what can you say? Turne your musicke to mourning, your feasting to fasting, your rioting to repenting: and saye with *David*, and with *Daniel*. 2. *Sam.* 12. 13. *Dan.* 6. 57. We haue sinned and committed iniquity, don wickedly and haue rebelled against thee O Lord, righteousnes belongeth vnto thee, and vnto vs open shame and confusion of faces. Saye with the men. *Act.* 2. 37. and with Paul. *Act.* 9. 9. say: Lord what shall we doe? And you shalbe taught to ioyne amendment to repentance: you (I say) which were wont to aske, howe you should passe the long winter euenings without gaming, shall learne to turne your playing at cardes and Dice, and daunsing, to singing of Psalmes teaching your houshold, & praying with them. It is enough (as *Peter* saith, 1. *Peter.* 4. 3.) that you haue spent the times past after the fashion of the world: and how ill, mad, or straung, they account of the matter, that you runne not with them

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them to the former excesse of riot, say you, and per-  
forme with *Iosua. 35. 17.* We and our households wil  
serue the Lorde. And you, O Ladies, mistresses &  
dames, say euery one of you with *Hester, 1 and my*  
*maides wil do the like. Hester, 4. 16.* And howsoeuer  
the world condemne you, the Lord wil reueale him-  
selfe vnto you, power his blessings of knowledge, of  
peace, of religion, of good rulers, and will continue  
the same vnto the remnant of our children & poste-  
ritie, which shall come after vs, which he graunt for  
his Christes sake.



These are the orders which I haue  
seene obserued in a Christian Gentlemans house, to  
the profit of his houlholde, example of others, com-  
fort of Gods children, and honour of God.

**W**hile they had a minister the whole house-  
hold met at the Church twise euery Sab-  
both, and once euery weeke day: but since the  
restraint of their minister, they meete euery  
mornning in the week day in the parlour, where  
their master kneeleth downe with them, and  
prayeth, vsing these prayers following.

The confession of sinnes, with mornnyng  
prayer for priuat householders, for men before  
their labour, for the Church, the Realme, the  
Queene, and Magistrates, the Lordes prayer,  
and confession of faith, all which prayers are in  
the booke of common prayer.

If he be from home, or sicke, then doth his  
Steward, or some such like of them say those  
prayers.

After prayers the household departeth, either  
whither necessitie of their offices call them, or  
whither delight in honest exercises for recrea-  
tion doth carry them.

Before prayer meditate of these places.

Pro. 1. 28. They shall call vpon me, but I will  
not answere: they shall seeke me early, but  
they shall not finde me.

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29. Because they hated knowledge, and did not choose the feare of the Lord.

Iam. 4. 3. You aske & receiue not because you aske amisse, that you might consume it on your lusses.

Rom. 8. 26. The spirit helpeth our infirmities: for we know not what to pray for, as wee ought, but y<sup>e</sup> spirit it self maketh request for vs with sighes, which cannot be expressed.

27. But he that searcheth the hearts, knoweth the meaning of the spirit, for he maketh request for the Saintes, according to the will of God.

At meales the Maister sayeth grace,  
both before and after.

Prayers before meales.

**G**OD Lord blesse vs, blesse all thy creatures, send downe thy holy spirit into our hearts, so to direct vs, that we may looke for the spirituall food of our soules, & finally, euerlasting peace through thy sonne Iesus Christ. Amen.

In meale tyme some one of the seruantes readeth a Chapter of the Bible distinctly and reuerently, first praying thus :

**O** Lord, whose word is a two edged sword, to cut downe all things that shal rise vp against the same, the maiestie wherof shaketh the heauens and the earth also graunt that our  
proud

## The Summe of

proude and vaine affections being cut downe  
we may with reuerence reade it, and humbly in  
obedience submit our selues vnto it, through  
Iesus Christ our Lorde. So be it.

Or this.

**O** Lorde, which hast provided these earthly  
creatures, for the feeding of our naturall  
bodies, direct vs carefully to seeke, and with de-  
light to tast of thy most holy word, that we may  
by that immortall seede, be begotten to be thy  
chilozen, and therby be nourished and fed, vntil  
we become perfect men in thy sonne Christ Je-  
sus. So be it.

A sentence to be said after the Chapter.

Blessed are they that heare the worde of God,  
and keepe it.

After meales be carefull for thy selfe, as Iob  
was for his children. Cha. 1. 5. And in me-  
ditation of thy wordes, thy behauiour, and  
vse of Gods creatures, say :

**O** Lord if thou markest what is said, or done  
amisse, who shalbe able to abide it? For-  
giue vs our sinnes, & amend our imperfectiōs,  
and graunt vs the grace of thy holy spirit, as  
thou hast fed vs plentifully, that we may serue  
thee faithfully. Preserve the Kings Ma-  
iestie, saue the Church vniuersall, graunt thy  
Gospell a free passage, confound Antichrist,  
and



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and all heresies, finish soone these dayes of sinne and bring vs to euerlasting peace, through thy sonne Iesus Christ our Lord. So be it.

The seruing men likewise haue grace before and after meales, and a Chapter read before they rise.

**A**fter they haue supped & the officers haue done in their offices, they come together into the Parlour or Hall, and there spend one houre in singing Psalmes, learning and answering some few of these pointes of Religion, and praying.

Remember to sing Dauids Psalmes with Dauids spirit.

1. Cor. 14. 15. Sing with the Spirit and sing with vnderstanding.

A Prayer vsed in the euening before Catechising.

**O** Lord prepare our heartes to prayer, for if we pray with our lips onely, our prayers are abhominable. Teach vs by thy holy spirit to pray rightly according to thy will, and giue eare to our calling.

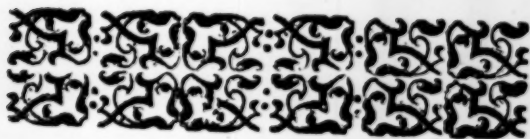
We hartily thanke thee (O mercifull father) for all thy blessings bestowed vpon vs, from the beginning of the world vnto this time, for our election, our creation, our redemption, our sanctification, and continuall preservation: Namely  
for

## A Prayer.

for that thou hast kept vs this day from all perils and daungers both of soule and body, and hast giuen vnto vs health, foode, apparell, and many other blessings, which many of thy deare children doe lack, being notwithstanding as preciouslly bought with y blood of thy deare sonne, as we are, and yet lie in misery and calamitie oppressed with wo & wretchednes, in imprisonment or banishment: in which case (deare Father) thou mightest haue left vs, saue that in mercie thou hast delt otherwise with vs then with them. We beseech thee to direct vs (in considering thy mercies) to acknowledge and confesse our sinnes, which should prouoke thee rather to curse then to blesse vs, to consoide vs rather thā to preserue vs. We haue sinned against thee both in deed, worde, and thought: graunt vs, that we seeing the horroz of our sinnes, and fiercenes of thy wrath, may without hypocrisie and dissimulation be earnestly sorie, & heartily repentant for our former wickednesse: graunt vs, that in sorrow for sin we fal not with Cain, Saul, & Judas, to despaire: but y in the bitterness of our grieffe with Dauid, and Peter, wee may haue comfort by faith, in thy sonne Christ, that our offences are forgiuen. And as thou hast brought vs hither together at this time, (for which we hartily thanke thee) so wee beseech thee

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thee to directe vs, that wee may haue, ioy and  
comfort in the presence and company one of an  
other, and that our words and hearts may be so  
ordered at this time, that we may truely better  
and reuerently receiue the principles of thy ho-  
ly religion to the strengthening of our faith, to  
the comfort of our consciences, to the amende-  
ment of our sinfull and lewde liues,  
and to the glorie of thy most  
holy name, through Je-  
sus Christ our  
Lord. A-  
men.



# The Summe of

## Question.

**W**ho made you?

Answer.

God. Gen. 1. 17. Iob. 31. 15.

Q. Who redeemed you?

A. Iesus Christ. Iohn. 1. 29.

Q. Who sanctifieth and preserveth you?

A. The holy Ghost. Gen. 1. 2. Rom. 8. 9. 10.

Q. What is the father?

A. God. Deut. 43. 5.

Q. What is the Sonne?

A. God. Mat. 1. 23. Iohn 1. 1.

Q. What is the holy Ghost?

A. God. Mat. 28. 19. 1.

Q. How many persons are there?

A. Three persons but one God. Iohn. 5. 7.

Q. Wherefore hath God made, sanctified, and preserved you?

A. To seeke his glorie. Rom. 11. 36.

Q. In seeking to set forth Gods glorie, howe many things ought you principally to be careful for?

A. 2. First, to escape Gods iudgment. Mat. 16. 26

Secondly, how to serve him. Luke 1. 74.

Q. How will God be served?

A. After his will revealed in his worde. Deut.

13. 23.

Q. How many things doth the word teach vs principally

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principally :

**A.** 4. Obedience to the commaundements.

Faith in Christ. *Hebr. 6. 1.*

Sacraments.

Prayer.

**Q.** Into how many tables are the commaundements deuided :

**A.** Into two. *Exod. 31. 18. 34. 1.*

**Q.** What doth the first table concerne :

**A.** Our dutie to God contained in the foure first commaundements. *Mat. 22. 37.*

**Q.** What doth the second table concerne :

**A.** Our dutie to our neighbour, conteyned in the five last commaundements. *Matt. 22. 39.*

**Q.** In this order of the tables, that the dutie to God is set before the dutie to our neighbour, how many lessons doe you learne :

**A.** 2. First, I learne to serue him before all thinges, and not to regard substance, no nor life it selfe in respect of his glory. *Mat. 6. 33. Exod. 32. 31.*

Secondly, if I render my dutie to God, I must do my dutie to my neighbour : for if I neglect it to my neighbour : whom I see daily, it is euident, that I do so to God. 1. *Iohn 3. 17. and 4. 20.*

**Q.** How many commaundements are there :

**A.** Ten. God spake these wordes, and sayd, &c.

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**Q.** Is this a commaundement?

**A.** No, it is but a peface or introduction to the commaundements.

**Q.** How many lessons learne you out of it?

**A.** 3. First, in that it is fayde, *God spake thefe wordes, and said: I learne that God is the authour of them.*

Secondly, in that he sayeth, *I am the Lord:* I learn that he is of might, maiestie, & power to punish the offenders.

Thirdly, in that it is said, *Thy God which brought thee out of Egypt and bondage:* I learne his mercy to them that loue and seeke his will.

**Q.** What is the first commaundement, and the summe of it?

**A.** *Thou shalt haue none other Gods but me.*

Wherein I learne to worship God and him alone.

**Q.** In howe many poyntes standeth this worship?

**A.** 4. First, in louing God aboue all. *Mar. 12. 35.*

Secondly, in fearing God aboue all. *Mal. 1. 6.*

Thirdly, in praying to God and none but him.

*Mat. 6. 9. Rom. 10. 14.*

Fourthly, in acknowledging God to bee the guider of all thinges and therefore to trust in him. *Actes 17. 25, 26.*

**Q.** How many thinges do you learne in the se-  
cond

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cond commaundement, *Thou shalt not make to thy selfe any grauen image, &c?*

**A** 3. First, that wee make no image of God *Iohn 1, 18.*

Secondly, that we make no image of any other thing, eyther to worship the image, or any other thing by it. *Exod. 34. 13. Ier. 2, 27, 10, 8.*

Thirdly, that wee worship not God after our fancie, but as hee commaunderth. *Iohn 4, 24. Mat. 15, 9.*

**Q.** What is the third commaundement, and the summe thereof?

**A.** *Thou shalt not take the name of the Lord. &c.* which summarily teacheth mee to vse the name of God with most high reuerence, both in tongue and thought.

**Q.** How many lessons learne you in this commaundement?

**A.** 3. First, it is sinne and blasphemie to apply the name of God to inchauntment, sorcerie, cursing or periurie. *Dent. 18. 10.*

Secondly to sweare by creatures, is a setting of his name at naught. *Psal. 16. 4. Iere. 5, 7.*

Thirdly, in our ordinarie communication wee must neuer sweare. *Matt. 5, 34. Iames 5, 12.*

**Q.** Tell me by whom we must sweare?

**A.** By God: for it is parte of his glory, which he will giue to none other. *Dent. 6, 13. Psal. 63*

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**Q.** In what causes, and where is it lawfull to swear?

**A.** Where the glory of God is sought,

Or the preservation of our brethren. *Ler. 4. 2.*

Or before a magistrate. *Heb. 6. 16.*

**Q.** Which is the fourth commaundement, and the summe thereof?

*Remember that thou keepe holy the Sabbath day. Wherein the Lorde appoynteth, that his creatures should haue a time to rest, and serue him in.*

**Q.** What must we do vpon the Sabbath day?

**A.** Holy things.

**Q.** What are those holy things?

**A.** Hearing and learning the worde of GOD preached, praying, receiuing of the Sacraments, and meditating vpon his creatures.

**Q.** What thinges must we not do?

**A.** Those thinges that necessity doth not compell, nor holinesse commaunde. *Esa. 58. 13. Mat. 12. 3. 5. 11.*

**Q.** Who must keepe holy the Sabbath?

**A.** Thou, thy Sonne, thy Daughter, thy man, thy mayd thy cattell, and the stranger.

**Q.** In the fifth commaundement, *Honour thy father and thy mother, &c.* what is meant by this word *Honour*?

**A.** To honour, is to loue, feare, obey, & releeue.

*M.*



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*Matt. 15, 4. I. Tim. 5, 17.*

**Q.** What is meant by father and mother?

**A.** Our naturall Parentes, the fathers of our Countrey, or of our houses, the aged, and our fathers in Christ.

**Q.** What is the blessing of long life given when the disobedient live long, and the obedient and good for the most part die speedily?

**A.** The wicked live to their further vengeance, and the goodly enjoy it so farre as it shall be well for them. *Deut. 5, 16. Isa. 57, 1.*

**Q.** How many lessons learne you out of this commaundement. *Thou shalt not kill?*

**A.** 4. First, I learne to tie my handes, tongue and countenance to peace, from fighting, quareling and mocking. *Matt. 5, 22.*

Secondly, it condemneth all anger in heart.

*Lev. 19, 17.*

Thirdly, it commaundeth to preserve life.

*Matt. 18, 35.*

Fourthly, it commaundeth to loue one another, euen our enemies. *Matt. 5, 44*

**Q.** Which is the seventh commaundement, and the summe of it?

**A.** Thou shalt not commit adultery: Whereto he taketh order, that this institution of Matrimony might be maintained.

**Q.** How many lessons learne you out of it;

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**A. 4.** First, God forbideth all adultery and uncleanness in our bodies. *Leuit. 18, 24.*

**S**econdly, all vnpure thoughtes and lustes of the heart. *Mat. 5, 28.*

**T**hirdly, all vnchaste behaviour, talke, songes, apparell, and pastime, that might entice vs to such uncleanness. *Ephes. 4, 29: Eph. 5, 3.*

*1. Thes. 5, 12.*

**F**ourthly, he commaundeth vs to keepe our bodies chaste as the temples of the holy Ghost.

*1. Cor. 6, 15. 1. Thes. 4, 3, 4.*

**Q.** How many thinges are forbidden in the 8. commaundement, *Thou shalt not steale?*

**A. 3.** First, all stealing and robbing. *Leu. 19, 11.*

**S**econdly, all desire of any mans goods wrongfully. *Ephes. 5, 5.*

**T**hirdly, all vnlawfull getting. *1. Thes. 4, 6.*

**Q.** How many thinges are wee commaunded herein?

**A. 3.** First, to bee content with that portion which the Lord hath sent vs. *1. Tim. 6, 6.*

**S**econdly, that we labour for our living.

*1. Thes. 3, 10.*

**T**hirdly, to bee helpefull to them that neede. *1. Tim. 6, 18.*

**Q.** How many lessons learne you out of the 9. commaundement: *Thou shalt not beare false witness against thy neightbour?*

**A. 4.** First

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**A. 4.** First, we are forbidden to speake falsely in witnesse bearing. *Prove. 19, 5.*

Secondly, to lie, flatter, or dissemble. *Ephes. 4, 25.*

Thirdly, that wee neuer hackebite any man. *Psalme 15, 3.*

Fourthly, in priuate offences to say nothing of our brother, if by priuate admonition he may be wounne. *Mat. 18, 15.*

**Q.** Which is the tenth commaundement, and what learne you out of it?

**A.** Then shalt not couet thy neighbours house :  
Thou shalt not couet : &c. Wherby I learne  
that the motiōs of our heart separate from the  
loue of God, or our neighbour, though wee  
neuer yeeld consent to it, is sinne. *Rom. 7, 7.*

**Q.** Is any man able to keepe the commaund-  
ments?

**A.** No, *Rom. 3, 10. Iob 4, 18. &c. 15, 15.*

**Q.** What is the breach of the law?

**A.** Sinne. *Rom. 7, 7.*

**Q.** What is the reward of sinne?

**A.** Eternall death. *Rom. 6, 23. Deut. 27, 26.*  
*Gal. 3, 10.*

**Q.** Shall I escape this death by the workes of  
the lawe?

**A.** No. *Luke 17, 10.* For the lawe is the minister  
of death. *2. Cor. 3, 7. 9.*

## The Summe of

**Q.** Sith the law doth not iustifie but condemne: what profit hath a Christian by it?

**A.** First, it is a way for Gods children to walke in. *Psal. 1. 2.*

Secondly, it teacheth man not to trust to his owne innocencie. *Rom. 3. 4.*

Thirdly, it pulleth downe the pride of man, and humbleth him before God. *Rom. 3. 19.*

Fourthly, it is a schoole-master to Christ. *Gal. 3. 24.*

**Q.** As you haue shewed me y<sup>e</sup> profit of the lawe, so tell mee why we should do good workes sith they doe not saue?

**A.** First, to shew our loue to God our father, in walking as becommeth his children. *Iohn 14. 15.*

Secondly, to shewe our loue to our selues, making thereby our election certaine to our selues. *2. Pet. 1. 10.*

Thirdly, to winne our brethren to Christ by our godly life and conuersation. *Mat. 5. 16. 1. Pet. 2. 1.*

**Q.** How many thinges are principally to bee considered in good workes?

**A.** 2. First, that they bee ruled by the line of Gods word. *Ephes. 5. 10.*

Secondly, that they proceed from a heart purged by faith. *Rom. 14. 23.*

**Q.** By

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Q. By what meanes shall I escape death?

A. By faith in Christ. *Rom. 3, 28.*

Q. What is faith?

A. A full perswasion and stedfast assurance.

*Rom. 8, 38, 39.*

Q. Where is it planted?

A. In the heart. *Rom. 10, 9.*

Q. Upon what is it grounded?

A. Upon the promises of God. *Rom. 4, 3, 12.*

Q. By whom is faith wrought in man?

A. By the holy Ghost. *Ephes. 3, 16, 17.*

Q. Upon whom must faith be settled and stayed?

A. Upon Christ Iesus. *Gal. 3, 26.*

Q. What profit haue we by this?

A. I am assured that all the benefites of Christs passion, and his righteousnesse, are as surely mine as if I had wrought them my selfe.

*2. Cor. 5, 21.*

Q. How many articles are there of the faith, and which are they?

A. Twelue, I beleene in God the father. &c.

Q. How many things do the articles set down?

A. 4. First, concerning God the Father, in the first article.

Secondly concerning God the Sonne, in the five next articles.

Thirdly, concerning God the holy Ghost, in the eight article.

Fourthly,

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Fourthly, concerning Gods people called the Church in the foure last.

**Q.** How many thinges doe you learne in the first article, *I beleue in God the father almighty maker of heauen and earth?*

**A. 2.** First, that God is my father and I am his child. *Iohn 1, 12. Gal. 3, 26.*

Secondly, hee being almightie, maker of heauen and earth, and I his child, shall lacke nothing. *Rom. 8, 32.*

**Q.** What learne you out of the second and third articles:

2. And in Iesus Christ his onelie sonne our Lord

3. Which was conceived by the holie Ghost: Borne of the virgine Marie.

**A. 2.** First, in these wordes, *His onely Sonne our Lord which was conceived by the holie Ghost,* I learne that hee is God, able to beare whatsoeuer is due for our sins. *Lu. 1, 35. Iohn 3, 16.*

Secondly, in that he was Borne of the virgine Mary, I learn that he was mā ready to suffer whatsoeuer was due. *Rom. 1. 3. Heb. 2, 14.*

**Q.** What learne you out of the fourth article, *He suffered vnder Pontius pilate, was crucified, dead and buried: He descended into hell?*

**A. 2.** First the passion that he suffered in body for the redemption of my body: namely, that vnder Pontius Pilate he was nayled to a crosse,

dye

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dyed and was buried: *Matth. 2. 7. Gal. 3. 14.*

Secondly, the passion that he suffered in soules  
for the deliuerance of my soule: namely, that  
hee descended or humbled himselfe vnto the  
tormentes of hell for our saluation. *Isaie 53.*  
*10, 11, 12. Luke 22. 44. Math. 27. 46.*

Q. What learne you out of the fifth article.  
*The third day he rose againe from the dead?*

A. 3. First, that he is risen, and hath ouercome  
death and hell for my iustification. *1. Cor. 15.*  
*17. Rom. 4. 25.*

Secondly, I learne to rise from sinne, and to be  
right in righteousnesse. *Rom. 6. 4. Col. 2. 1.*

Thirde, by his rising, I am assured that my  
body shall rise againe. *1. Cor. 15. 16.*

Q. What learnest thou by the sixt article, *He*  
*ascended into heauen, and sitteth at the right*  
*hand of God the Father?*

A. 3. First, his ascension is a pledge to me, that  
I likewise shall ascend after him. *Iohn 14. 3.*

Secondly, hee being ascended, maketh prayer  
for me. *Rom. 8. 34.*

Thirde, by his sitting at the right hand,  
(which signifieth the power of God) I be-  
leeue that all power is giuen to him. *Mat.*  
*28. 18. Ephes. 1. 20.*

Q. What learnest thou out of the seuenth arti-  
cle, *From thence &c?*

A. 2. First,

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**A. 2.** First, I learne to my comfort, that he that is my Saviour, shalbe my iudge. *Iob. 19, 25. Mat. 19, 28.*

Secondly, to the terrour of the godlesse, that he shalbe their iudge, whom they haue refused & dispised. *Mat. 25, 41. 2. Thess. 1, 8. Luce. 1, 7.*

**Q.** What learne you out of the third part, being the eight article, *I beleue in the holy Ghost?*

**A. 2.** First I beleue the holy Ghost to be God who doth assure me, that I am Gods childe, and that all Christes benefices are mine. *Rom. 8, 16.*

Secondly, he maketh stune to die in mee, & stirreth me vp to holines of life. *Ephes. 4, 23.*

**Q.** What learne you out of the 9. article, the first of the fourth part: *The holy Catholike Church, the communion of Saints?*

**A. 2.** First, that God hath an vniuersall Church in all places of the worlde, and at all times. *Mat. 8, 11. Acts 10, 34. 1. Kings, 19, 18.*

Secondly, that in the same there is a fellowship of Saints, of true faithfull people, all which the Lord knoweth, of which number I beleue my selfe to be one. *Ephes. 5, 26.*

**Q.** What learne you out of the tenth article: *The forgiuenesse of sinnes?*

**A. 2.** First, I beleue that Christ hath suffered whatsoeuer was due for our sinnes. *1. Iohn 2, 2.*

Second-



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Secondly, my sins being forgiven freely, shall neuer be laid to my charge againe. *Iers. 31.*

*34. Heb. 10. 17.*

Q. What learne you out of the 11. and 12. articles. *the resurrection of &c.*

A. First, that my body shall rise from the earth. *1. Thess. 4. 14.*

Secondly, it shall rise a glorious bodie. *1. Cor. 15. 42. Phil. 3. 21.*

Thirdly, my body being risen a glorious body, shall liue with Christ for euer in his kingdom. *1. Thess. 4. 17.*

Q. By what meanes or wayes doe wee attaine this faith?

A. 2. First, by an ordinary and plaine way, the hearing of the word preached. *Rom. 10. 17 1. Cor. 1. 21. Gal. 3. 2.*

Secondly, by the wonderfull and secrete infusion of Gods spirit.

Q. By what meanes is this faith maintayned and strengthened in vs?

A. 4. First, by the word preached.

Secondly, by the Sacramentes.

Thirdly, by discipline.

Fourthly, by prayer.

Q. What is a Sacrament?

A. A signe that may be seene, of grace that cannot be seene.

Q. Howe

## The Summe of

**Q.** How many Sacraments are there?

**A.** Two: Baptisme and the Lords supper:

**Q.** In Baptisme, which is the signe that may be seene?

**A.** Water. *Iohn 1, 26.*

**Q.** Which is the grace that cannot bee seene?

**A.** The washing away of sinnes by the blood of Christ. *1. Iohn 1, 7.*

**Q.** In the Lordes Supper which is the signe that may be seene?

**A.** Bread and wine. *Matth. 26, 26, 27.*

**Q.** Which is the grace, that cannot bee seene?

**A.** The body and blood of Christ. *1. Cor. 10, 16.*

**Q.** To the strengthening of our faith, how many things do you principally learne by Baptisme?

**A.** 2. First, as water washeth away the filthinesse of the flesh: so the blood of Christ doth washe away sinne from my soule. *Marke*

*1, 4. 1. Pet. 3, 21.*

Secondly, I am taught to rise to newnesse of life. *Rom. 6, 4.*

**Q.** For the strengthening of your faith, how many things do you principally learne in the Lords Supper?

**A.** 2. First, as by the hande and mouth, my body receiveth bread and wyne, so by faith, my soule doeth feede of the bodie and blood of Christ

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**Christ.** *John 6, 35.*

**S**econdly, al the benefits of Christs passion, and his righteousnesse, are as surely sealed by it to be mine, as if my selfe had wrought them.  
*Rom. 4, 25. Mat. 26, 27.*

**Q.** Is the bread and wine turned into the body and blood of Christ?

**A.** No. For if you turne or take away the signe that may be scene it is no Sacrament.

**Q.** Going to the Supper of the Lorde, what ought a man to do principally?

**A.** Examine himselfe. *1. Cor. II, 28.*

**Q.** Why ought a man to examine himselfe?

**A.** 2. First, because the unworthy receiver is guilty of the bodye and blood of Christ. *1. Cor. II, 27.*

**S**econdly, because hee prouoketh the Lord to wrath, and so eateth and drinketh his owne damnation. *1. Cor. II, 29.*

**Q.** Whether may fooles, madmen, or chldren be admitted to the supper of the Lord?

**A.** No, for they cannot examine themselves. *1. Cor. II, 28.*

**Q.** In how many thinges ought a man principally to examine himselfe?

**A.** 3. First, whether he hath faith or no.

**S**econdly, whether he be sorry for his sinnes, and doth detest and abhorre them.

**Thirdly**

## The Summe of

Thirdly, whether he hath sought reconciliation with them to whom hee hath giuen offence.

**Q.** God knoweth before wee aske, what wee neede, so that hee need not to be put in mind, he is not slouthfull, that he neede to be stirred vp, hee hath appointed in his prouidence what he will bestowe, how, and when: there fore why should we pray?

**A.** First, to stirre vp our selues to seeke him.

Secondly, to exercise our selues in meditating vpon his promises.

Thirdly, that wee may discharge and vnloude our cares into the bosome of God.

Fourthly, that we may testifie to our selues, and others, that wee hope and aske for all good from God alone.

**Q.** How many thinges ought we to be careful of in prayer?

**A.** 3. First, that wee pray to **G D D** through Christ. *Iohn 16.23.*

Secondly, that we be inwardly touched with that we pray for. *Rom. 8.25.*

Thirdly, that they be grounded vpon Gods promises. *I. Iohn 5.14.*

Fourthly, that wee be not weary of prayer. *Luke 18.1.*

Fifthly, that wee pray according to that rule which God himselfe giueth. *Mat. 6.9.*

**Q.** Rehearse

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**Q.** Rehearse the Lords prayer?

**A.** Our father which &c.

**Q.** How many principall partes are there of this prayer?

**A.** 3. First, a perswasion to prayer in these words, Our father which art in heauen.

Secondly, the summe of prayer contained in the five petitions.

Thirdly, an assurance of that we pray for, contained in the conclusion, For thine is the kingdom, &c.

**Q.** What perswasion haue you in those first wordes, Our father which art in heauen?

**A.** 3. First he is a father, & not fit to be fled from.  
Secondly, he is our father, & therefore loueth vs.  
Thirdly, heauen is his throne, and therefore is he able to helpe.

**Q.** How many thinges doe the five petitions principally concerne?

**A.** 2. The first concerneth the glorie of God, contained in the first three petitions.

The second concerneth the necessitie of man, set downe in the last three.

**Q.** In the first petition, Hallowed be thy name, what doth this word Name signifie?

**A.** It signifieth his power, which comprehendeth his mercie, wilddome, iustice, & prouidence.

**Q.** What is ment by this word Hallowed?

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**A.** A due reuerence to be yeilded to his name.

**Q.** What pray you for in this petition?

**A.** That the maiestie of God may be reuerenced by me and all men.

**Q.** How many things pray you for in this petition, Thy kingdome come?

**A.** 1. First, that he may reigne in our hearts by the scepter of his word.

2. That by his holy spirite he will gouerne vs.

3. That satā & al our lusts may be ouerthrowne.

4. That he will finish soone these daies of sinne, and take vs to his kingdome of glorie.

**Q.** How many things pray you for in this petition, Thy will be done in earth as it is in heaven?

**A.** First, that our wills which are corrupt, may be pulled downe.

Secondly, that Gods will which is most iust may be exalted.

**Q.** How many thinges doe you pray for in this petition, Giue vs this day our daily bread?

**A.** 1. First, that God who gaue life would preserve it.

Secondly, that he would direct vs to vse those meanes that be lawfull for preserving it.

Thirdly, that hee would giue vs contented mindes with that estate he placed vs in.

**Q.** What is ment by this word Bread?

**A.** All things necessary for the maintenance of this life.

**Q.** What

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**Q.** What needs the rich man dayly to pray for daily bread, who hath enough in store for many yeares.

(selfe.

**A.** First, he is to pray for the poore, as for him. Secondly, his substance and dainties shall doe him no good without Gods blessing.

**Q.** How many things doe you pray for in this petition. Forgive vs our &c.

(passes

**A.** 2. First, that God would forgive vs our trespasses. Secondly, that we may be directed by him to forgive one another.

**Q.** How many lessons learne you out of it?

**A.** 4. First that all men are sinners.

2. Man must seeke for forgiveness, for he cannot satisfie.

3. None can forgive sinnes but God.

4. To the envious man there is no forgiveness.

**Q.** In this sixth petition, Lead vs not into temptation, but deliver vs from euill, what is meant by Led into temptation?

**A.** To be deliuered body and soule to Satan.

**Q.** What is meant by euill.

**A.** The Deuill and sinne.

**Q.** What pray you for in this petition?

**A.** Wee pray that we bee no further tempted, then God giueth power to beare.

**Q.** What learne you in this?

**A.** 4. First, that all Christians are in warres,

## The Summe of

haue neede to watch.

Secondly, we are all weake, and haue neede of helpe.

Thirdly, That Sathan can do nothing, vnesse God giue leaue.

Fourthly, the Lorde is our deliuerer from all temptations.

Q. How many things learne you out of the conclusion, Thine is the kingdome, the power, and glorie, for euer and euer.

A. 3. First, these wordes doe kinde our hearts to desire the glory of God.

Secondly, to ground vpon none but God.

Thirdly, that his kingdome is mightie and euerlasting.

Q. What meaneth this word, Amen?

A. It signifieth, So be it, or So it shalbe: first shewing a feruent desire to haue that I aske.

Secondly, it is an assurance to my conscience, that I shal haue that I aske.

Q. Where finde you the like examination of the people, after they haue bene taught?

A. I finde that our Sauour Christ after he had taught, did againe examine them how they had profited, and in examination did teach them further, in Mat. 13. 51. and the 16. 13. 14. 15. 17. and the 18. 25. Iohn 6. 5.

FINIS



A Prayer vsed after Catechising in the  
*Euening.*

**W**E heartely thanke thee, O mercifull  
Father, for that thou hast bestowed the  
inestimable treasure of thy holy worde vpon vs  
most vile and sinfull wretches. And sith it is not  
in him that planteth, nor in him that watereth,  
but in thy mercifull hand, to mortifie our sinful  
lusts, & to create new hearts in vs: we beseech  
thee so to order & direct vs, y<sup>e</sup> we proue not like  
the greene figge tree flourishing without fruite,  
nor be of the number of those hypocrites which  
with tongue can say, Lorde, Lorde, in thy name  
we can prophesie, cast out devils, and doe many  
great workes, and yet are condemned for wic-  
ked, because their hearts are not right: nor like  
to them, which are swept and garnished, but  
emptye, whereunto the vncleane spirit returnes  
with seuen worse then himselfe, and so our end  
be worse then our beginning: But gouerne vs  
with thy spirite, that in heart we may loue and  
seeke thee, and in body and soule obey and serue  
thee in righteousnesse and holinesse all the daies  
of our life. And here we offer vp vnto thee our  
selues, our soules, our bodies, our liues, and all  
that we haue, in assurance, that that cannot  
perish, which is committed to thee. Take vs  
into thy hande, and keepe vs this night, that  
our

## A Prayer.

our bodies may sleepe, & our soules may watch  
for the coming of thy son Christ, that so both  
our bodies and soules may be the more apt and  
the better able to serue thee, in that estate and  
calling, wherein it shall please thee to place vs.  
As we pray for our selues, so we beseech thee to  
looke with fauour vpon the whole Church, in-  
crease the number of thy chilozen, graunt thy  
Gospel a free passage, comfort the comfortlesse,  
rayse by them that are fallen, and strengthen  
them that stand, that they fall not: haue mercie  
vpon this Realme, long continue thy blessings  
of peace and quietnesse towards vs, and remoue  
farre from vs all lettes and hinderances of the  
same, Gouverne the hearts and the swordes of all  
Maiestrates, that they may not lift vp them-  
selues in vaine glozy to please themselues, but  
that they may apply the authoritie which thou  
hast giuen them, to the aduancement of thy glo-  
rie, for the comfort of thy chilozen, and the ter-  
ror of thine enemies. And sith the continuance  
of our peace (in these our dayes) next vnder  
thee, consisteth in the preservation of our  
King, blesse vs with him, and blesse him with  
all giftes fitt for so high a calling: and who-  
soever shall attempt, deuise, or conspire ought  
against his maiesties person, crowne, dignitie,  
and royall estate, we beseech thee in mercie to

conuert

## A Prayer.

convert them speedily, or in iudgement to comfort them, that we may under him lead a quiet and a peaceable life in all goodlines and honestie. Councel y councellers, order the nobles, direct the maiestrats, instruct the ministry, guide and govern the whole body of this common wealch, that wee may ioyne together in humblenesse of hart, and unity of mind, to seeke the glory of thy name, the encrease of thy kingdome, the establishing of thy truth, the rooting vp of sinne, the maintenance of vertue, & the long continuance of the prosperous estate of this common wealth. Haue mercy vpon them that bee in affliction in body or in minde, namely our brethren, which suffer for the testimony of a good conscience eyther in France, Flaunders, or vnder any other Tyrant, allwaie their sorowes, and mitigate their miseries speedily, if it bee thy wil or arme them with patience, to abide such tryall as thou shalt lay vpon them. Let their examples teach vs to humble our selues vnder thy hand, knowing that thou canst turne our prosperitie to aduersitie, our pleasure to payne, our peace to warres, health to sickness, & life to death, when thou shalt thinke good: the harts & the hands of the Atheistes and the Papistes are as ready with their swords to pearce our sides, & with their knives to cut our throats, & our sins are as ripe to pro-  
voke,

## A Prayer.

make thy wrath, saue that in mercie thou dost  
 spare vs, and with thy mightie hand dost hold  
 them backe from exacting their bloody desire.  
 Forgiue vs our sins, & continue thy mercie to-  
 wards vs. But if it be thy will, to deliuer vs in-  
 to their hands, thy will be fulfilled, and whatso-  
 ever become of our goods, body, or life, we be-  
 seech thee, that with patience we may possesse  
 our soules, and in constancie continue thy chil-  
 dren to our liues end, that at our last breath we  
 may yeeld our soules into thy hand, for thou O  
 Lord God of truth hast redeemed the. For these  
 things, and what else thou knowest needful for  
 vs or thy whole Church, this night or any time  
 of our life hereafter, wee sue to thee in the  
 name of thy sonne Christ, saying as hee hath  
 taught vs:

### Our Father, &c.

O Lord increase and strengthen our faith, & graunt  
 us a perfect continuance therein to our liues end, wherof  
 we make our humble confellion, saying, I beleene in God &c.  
 If any of the household offend the holy immortal God, they  
 are admonished by their fellowes & if admonition serue  
 not, the maister is made pious to it.

Psal. 101. 6. Whosoever shall be to the faithfull of the  
 land that they may dwell with mee, he that walketh in a  
 perfect way, he shall serue mee.

7. There shall no deceitfull person dwell within my house,  
 he that telleth lies, shall not remaine in my sight.

FINIS,

